

The “Glory” series of 4 EasterSpirit Videos for Advent 2009

Scripts, English/Malti,

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These are the annotated scripts of the 4 Videos in Maltese and the four videos in English that are linked to the Lectionary readings for the 4 Sundays of Advent respectively. The videos may also be enjoyed at any other time, as each video is self-sufficient.

Suggestions: Use them for personal use for *meditatio* or before *contemplatio*, or use them in prayer groups, meditation groups, organisations, parishes, and churches. They are compatible with the beliefs of the Catholic Church and a number of other Christian Churches.

Plan your video shows: 1st, 2nd, 3rd, & 4th Sundays of Advent are on 29 Nov, 6 Dec, 13 Dec, and 20 Dec 2009.

These videos in Glory series (and Sensiela: Glorja) Videos may be viewed online at this site: www.EasterSpirit.com, and also downloaded from there in .mp4 format or other formats depending on your computer's software (e.g. download helper with Firefox or with Internet Explorer, Real Player version 11 etc) and on YouTube's current services.

All EasterSPirit videos may be viewed at the EasterSpirit website: www.EasterSpirit.com or on this YouTube channel: <http://www.youtube.com/user/TonyImagine#g/u>. These videos contain optional CAPTIONS in the language. The language of the captions is in the original language of the speaker in the videos (English or Maltese). The English videos' captions may also be seen in any language of your choice, but machine-translated. Use the bottom-right icon in the online video player.

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Titles

Series U: **Glory**

U1: Keep Watch!

U2: The Great Meaning of Metanoia

U3: Baptism with Spirit and Fire

U4: “Blessed be the child that you shall bear”.

Sensiela: U: **Glorja**

U1: Hares Attent!

U2: Metanoia: it-Tifsira Stupenda

U3: Magħmudija bl-Ispirtu u n-Nar

U4 “Mbierek il-frott tal-ġuf tiegħek!”

Synopsis in English

Sunday 1: Keep Watch! Anxiety is poison, and I need to detoxify regularly. Keep watch, says Jesus and the Desert Fathers. St Heychius explains how.

Sunday 2: The Great Meaning of Metanoia: How to go from being stuck in a separate small self to a wider, divine self, the glory of the breath of God inside me? Isn't this what Jesus taught and worked towards?

Sunday 3: Baptism with Spirit and Fire. How am I to lose my life in order to save it? How to permit the clearance of the obstacles to the clear flow of the Holy Spirit? The thoughts-free practice of *contemplatio*.

Sunday 4: “Blessed be the child that you shall bear”. There are 4 births of great significance: the creator gives birth to the world, Mary gives birth to Jesus, Jesus gives birth to the Kingdom, and fourthly, each one of us is to give birth to the divine.

Sinopsis bil Malti

Hadd Nru 1: Hares Attent! L-anzjetà velenu! Regolarment jehtieg inneħhi l-velenu. Ishar, kun imqajjem, hares attent, jghdu Ġesù u id-Desert Fathers. San Hesychios jispega kif.

Hadd Nru 2: Metanoia: it-Tifsira Stupenda. Kif minn gahha tal-jien tas-soltu tasal sal-glorja tan-nifs t'Alla fija? Mhux dan li Ġesù għallem u ħadem għalih?

Hadd Nru 3: Magħmudija bl-Ispirtu u n-Nar. Kif nista' nitlef ħajti sabiex insalvaha? Kif nista' inhallihom jizvintaw, l-ostakli għall-passaġġ ħieles tal-Ispirtu s-Santu? Il-prattika mingħajr ħsieb ta' *contemplatio*.

Hadd Nru 4 “Mbierek il-frott tal-ġuf tiegħek!”: Hemm 4 twelidiet ta' importanza kbira ħafna: Il-Hallieq iwelled l-univers, Marija twelled lil Ġesù, Ġesù jwelled ir-Renju, u rr-aba twelid huwa li kull wiehed u wahda minna mistenni jwelled lid-divin.

ADVENT Calendar (2009 Year C)

Liturgical Year	2009	2010	2011
Sunday Cycle	B	C	A
Weekday Cycle	1	2	1
1st Sunday of Advent	Nov 30, 2008	Nov 29, 2009	Nov 28, 2010
2nd Sunday of Advent	Dec 7, 2008	Dec 6, 2009	Dec 5, 2010
Immaculate Conception, Dec 8	Monday, Dec. 8, 2008	Tuesday, Dec 8, 2009	Wednesday, Dec. 8, 2010
3rd Sunday of Advent	Dec 14, 2008	Dec 13, 2009	Dec 12, 2010
4th Sunday of Advent	Dec 21, 2008	Dec 20, 2009	Dec 19, 2010
Christmas, Dec 25	Thursday	Friday	Saturday

Figure 1 - http://www.rapidcitydiocese.org/Bishop/Liturgy_LiturgicalCalendar.htm

Lectionary for 2009 (Liturgical Year C)

Sunday	First Reading	Responsorial Psalm	Second Reading	Alleluia Verse	Gospel
1st Sunday of Advent -C	Jer 33:14-16	Ps 25:4-5, 8-9, 10+14 1	Thess 3:12-4:2	Ps 85:8	Luke 21:25-28, 34-36
2nd Sunday of Advent -C	Bar 5:1-9	Ps 126:1-2a, 2b-3, 4-5, 6	Phil 1:4-6, 8-11	Luke 3:4+6	Luke 3:1-6
3rd Sunday of Advent -C	Zeph 3:14-18a	Isa 12:2-3, 4, 5-6	Phil 4:4-7	Isa 61:1 (cited in Lk 4:18)	Luke 3:10-18
4th Sunday of Advent -C	Mic 5:1-4a	Ps 80:2-3, 15-16, 18-19	Heb 10:5-10	Luke 1:38	Luke 1:39-45

Source: <http://catholic-resources.org/Lectionary/1998USL-Advent.htm>

CAdvent Sunday 1 2009

CADVENT1 ENGLISH – Keep Watch!

Keep Watch!

In the Gospel according to St Luke,¹ Jesus cautions me very clearly that a lot of anxiety about life is liable to weigh down my heart. Anxiety is poison! That's why I, like everybody, need daily special times and places where I can have *detox* treatment², where the poison can be removed from my heart.

Jesus also tells me "Keep watch!" , meaning, be awake, be on the lookout, look with attention.

¹ - Luke 21:34 "Be careful, or your hearts will be weighed down with dissipation, drunkenness and the anxieties of life, and that day will close on you unexpectedly like a trap." Also:

Mark 13:34 It's like a man going away: He leaves his house and puts his servants in charge, each with his assigned task, and tells the one at the door to keep watch.

Mark 13:35 "Therefore keep watch because you do not know when the owner of the house will come back—whether in the evening, or at midnight, or when the rooster crows, or at dawn.

Mark 14:34 "My soul is overwhelmed with sorrow to the point of death," he said to them. "Stay here and keep watch."

Mark 14:37 Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour?"

Matthew 24:42 "Therefore keep watch, because you do not know on what day your Lord will come.

Matthew 25:13 "Therefore keep watch, because you do not know the day or the hour.

Matthew 26:38 Then he said to them, "My soul is overwhelmed with sorrow to the point of death. Stay here and keep watch with me."

Matthew 26:40 Then he returned to his disciples and found them sleeping. "Could you men not keep watch with me for one hour?" he asked Peter.

² - In *A Visit to the Abbey of Gethsemane*, http://www.fatherjohndear.org/NCR_Articles/Nov6_2007.htm , John Dear, sj writes: "Keeping watch with Christ. Such is the theme of the lectionary readings at this time each year as the liturgical year comes to a close. The times are evil -- keep watch. Which is to say, exercise your faculties of contemplation. Be a visionary, a seer of peace.

"Otherwise we have nothing to stand on but the culture's blindness and violence. Keep watch -- "be vigilant," according to Luke, "at all times." Pray daily, meditate, keep times of silence and solitude, read the scriptures, receive the sacraments, spend time with the good news.

"This spirit of contemplative nonviolence strengthens us as we oppose our nation's wars and nuclear weapons. "As we counter the corporate greed that impoverishes billions. As we denounce our government's terrorist threats against the people of Iran. But it requires that we extricate ourselves from violence -- from violent movies, violent sports, violent games, violent language, violent behavior, and violent attitudes towards ourselves or others. Monasteries and all such communities of peace are like detox centers, where we detox from the violence around us and become sober people of nonviolence. They remind us how to be human in an inhuman time. They point to the simple things: friendship, service, truth, justice, forgiveness, community. Take long walks, enjoy nature, watch the sunset, cultivate the Holy Spirit of peace, and give thanks. Such is the wisdom of the monks.

"Even in these whirlwind days, we can turn our backs on the culture of violence, recenter ourselves in the Spirit of peace, and keep watch with Christ for the coming of God's reign.

How does one keep watch? St Hesychios, 7th century abbot of a monastery in the Sinai peninsula, explained it like this:³ “**One type** of watchfulness consists in closely scrutinizing every mental image or provocation.”

Yes... Yes, with this method I would be able to see *straight away* any anxiety or other thought that comes to steal my peace, or to close me within myself, or to lead me off track.

“A **second type** of watchfulness,” continues St Hesychios, “consists in freeing the heart from all thoughts, keeping it profoundly silent and still. ... This inner stability produces a natural intensification of watchfulness; and this ... gives contemplative insight into spiritual welfare.”

Well, this seems to make sense, doesn't it? Since the human being is in the image and likeness of God⁴, then if I go right down deep into internal silence where this image and likeness dwells, this will be a way of meeting God. When I was little, I used to think that the only way to pray is to ask for things. But now I know that watchfulness is also prayer! A Jesuit visiting a Benedictine Trappist monastery asked them what they were doing there. Their reply: “We are keeping watch with Christ”⁵

St Hesychios the Priest, in the spiritual classic *Philokalia* (Love of Beauty), writing “On Watchfulness and Holiness” says also:⁶ “... When there are no fantasies or mental images in the heart, the intellect is established in its true nature, ready to contemplate whatever is full of delight, spiritual and close to God.”

Finally, let us listen to the wisdom and beauty of the following⁷, maybe more advanced, teaching of St Hesychios:

When the clouds are dispersed
how clear the air becomes;
and when our illusory obsessions are dispersed
by that sun of righteousness, Jesus the Christ,
then radiant and star-bright perceptions
come to birth within our hearts,
for Jesus illuminates our atmosphere.
It is what the Wisdom of Solomon speaks of:
“Those who trust in the Lord
will comprehend the truth.
Those who are faithful in love
will dwell with him”

³ - “This inner stability produces a natural intensification of watchfulness; and this intensification of watchfulness gives contemplative insight into spiritual welfare.” “One type of watchfulness consists in closely scrutinizing every mental image or provocation. A second type of watchfulness consists in freeing the heart from all thoughts, keeping it profoundly silent and still. St Hesychios the Priest, *On Watchfulness and Holiness – Written for Theodoulos* Verses 7, 14 in *Philokalia*, Vol 1

⁴ - Genesis 1:26-27: “Then God said, ‘Let us make man in our image, after our likeness’...God created man in his image; in the divine image he created him; male and female he created them.

- John Dear, sj, *A Visit to the Abbey of Gethsemane*, http://www.fatherjohndear.org/NCR_Articles/Nov6_2007.htm

⁶ - St Hesychios the Priest, *On Watchfulness and Holiness – Written for Theodoulos* Verse 93 in *Philokalia*, Vol 1

⁷ - St Hesychios the Priest, *On Watchfulness and Holiness – Written for Theodoulos* Verse 197 in *Philokalia*, Vol 1. The quote from the wisdom of Solomon is from *Wisdom 3:9*: “Those who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await his holy ones, and he intervenes on behalf of his chosen.” (Jerusalem Bible)

CADVENT1 MALTI -- Hares Attent!

Hares Attent!

Fil Vangelu skond San Luqa⁸, Ġesù iwissini biċ-ċar: hafna tħassib (anzjetà') dwar il-ħajja - dan kapaċi jmwewwitli qalbi . L-anzjetà velenu! Tant li jien, bħal kulħadd, kuljum għandi bżonn ta' hinijiet u postijiet speċjali biex nagħmel id-*detox*, biex inehhi l-velenu minn qalbi.

Jgħidli wkoll Ġesù: "Ishar" jgħid li *nkun mqajjem, inħares attent*.

Kif, dan? San Hesikios, kap ta' monasterju fil-penisola ta' Sinai, spjegaha hekk⁹. "**Mod wiehed** kif thares attent huwa li tara, thares sew, lejn kwalunkwe haġa li tgħaddi minn moħħok."

B'dan il-metodu inkun nista' , per eżempju, *nara mallewwel* kull anzjetà u kull ħsieb li qed jisraqli l-paċi jew jagħlaqni fi ja nnifsi, jew igerrini l'hawn u l'hinn minn imnieħri.

"**It-tieni mod** kif thares attent," ikompli jgħid San Hesikios, "huwa illi teħles qalbek minn kull ħsieb, u żżomm qalbek tassew kwjeta u ħiemda. ... Dan iwassal sabiex tagħraf aħjar il-ħajja spiritwali tiegħek."

Għax tgħid, dan jagħmel sens. La l-bniedem huwa "xbiegħa u xebħ" ta' Alla¹⁰, allura li tinzel fis-skiet ġewwa nett fejn hemm propju dik ix-xbiegħa u xebħ, dan huwa mezz ta' kif tiltaqa' ma Alla. Meta kont zgħir kont naħseb li it-talb huwa biss meta tistaqsi għall xi haġa. Izda issa naf li meta nishar, inħares attent, dan ukoll huwa talb! Meta wiehed Ġizwita mar f' monasterju tat-Trappisti, Benedittini, u staqsihom x'qegħdin jagħmlu, wiġbuh: . ("We are keeping watch with Christ") *Qegħdin inħarsu attenti ma' Kristu*¹¹

Philokalia (li tffisser "Imħabba tas-Sbuħija") hija l-isem ta' gabra mportanti ta' kitbiet ta' l-ewwel sekli nsara dwar il-vjaġġ lejn il-qdusija. Fost il-kittieba tal-Philokalia hemm San Hesychios jew Hesychios il-Qassis, kif kien magħruf. Kapitlu tiegħu jismu "On Watchfulness and Holiness" "Li toqgħod għassa, attent, u li titqaddes", u fih jgħid hekk:¹² "... Meta l-fantażiji u l-istampi tal-moħħ ikunu għebu mill-qalb, l-għarfien spiritwali tagħna isir sod fin-natura propja tiegħu: ikun lest biex jikkontempla kull ma hu ta' għaxxa, spiritwali, u qrib ta' Alla"

Fl-aħħarnett, ejjew nisimgħu l-għerf u s-subħija ta' dan it-tagħlim li ġej¹³, forsi aktar avvanzat, ta' St Hesychius:

⁸ - Luke 21:34 "Oqogħdu attenti, u qisu li l-ikel u x-xorb zejjed u s-sokor ma jmwewwtulkomx qalbkom, u tħallux li l-hafna tħassib għall-ħtigiet tal-ħajja jeħdilkom raskom, li ma ssibuhx dak il-Jum fuqkom għal għarrieda."

⁹ - "This inner stability produces a natural intensification of watchfulness; and this intensification of watchfulness gives contemplative insight into spiritual welfare." "One type of watchfulness consists in closely scrutinizing every mental image or provocation. A second type of watchfulness consists in freeing the heart from all thoughts, keeping it profoundly silent and still. St Hesychios the Priest, *On Watchfulness and holiness – Written for Theodoulos Verses 7, 14 in Philokalia, Vol 1*

¹⁰ - Genesis 1:26-27: "Then God said, 'Let us make man in our image, after our likeness'...God created man in his image; in the divine image he created him; male and female he created them.

¹¹ - John Dear, sj, *A Visit to the Abbey of Gethsemane*,

http://www.fatherjohndear.org/NCR_Articles/Nov6_2007.htm

¹² - St Hesychios the Priest, *On Watchfulness and Holiness – Written for Theodoulos Verse 93 in Philokalia, Vol 1*

¹³ - St Hesychios the Priest, *On Watchfulness and Holiness – Written for Theodoulos Verse 197 in Philokalia, Vol 1*. When the clouds are dispersed

how clear the air becomes; and when our illusory obsessions are dispersed by that sun of righteousness, Jesus the Christ, then radiant and star-bright perceptions come to birth within our

Meta jgħebu s-sħab
kif tiċċara l-arja!;
u l-istess, meta
l-ossessjonijiet-illużjonijiet tagħna jgħbu
bl-azzjoni ta' Xemx is-Sewwa, Ġesù il-Kristu
titwieled f'qalbna viżjoni ċara
tididi bid-dawl bħal stilla,
għax Ġesù idawwal l-atmosfera tagħna.
Huwa dan li l-Għerf ta' Salamun semma:
 "Dawk li jafdaw fil-Mulej
 jifhmu is-sewwa.
 Dawk li jkunu fidili fl-imħabba
 jgħixu fih"

CAdivent Sunday 2 2009

Cadvent2 English -- The Great Meaning of Metanoia

The Great Meaning of Metanoia

John the Baptist, according to the original Greek language of the Gospels, used the word "metanoia", when he urged his listeners to repentance, to "Prepare the way of the Lord", and "make straight paths for him." Jesus later also used the same word "metanoia" which is usually translated as "repentance" - but something crucial is lost in such translation!

"Noia" comes from a root meaning "mind". "Meta-" has these meanings: behind, changed, higher or beyond" Therefore *Meta-noia* seems to mean "make a *change* in your consciousness; reach *beyond* your usual mind; be open to to a *higher* reality, a wider mind that includes your ordinary mind". We forget this when we see *metanoia* translated simply as "repent".

hearts, for Jesus illuminates our atmosphere. It is what the Wisdom of Solomon speaks of: "Those who trust in the Lord will comprehend the truth. Those who are faithful in love will dwell with him"

The quote at the end of that extract is from the wisdom of Solomon is from *Wisdom 3:9*: "Those who trust in him will understand the truth, those who are faithful will live with him in love; for grace and mercy await his holy ones, and he intervenes on behalf of his chosen." (Jerusalem Bible)

Those who are close to Jesus, and sincere seekers of God, from the time of the Gospels until today, know that the truest part of their own selves is an infinitely holy presence ; the “image and likeness of God.”

But John the Baptist and Jesus were telling their listeners that their heart and mind had become fossilised ; their normal consciousness had become cut off from this glorious “image and likeness of God” in themselves. They were alienated from what made them *truly who they were as human beings*. Only a little thought is needed to reveal that we still tend to have the same problem today. The message of John and Jesus still applies to us more than ever. Our society and environment show the disastrous result of this alienation.

Their message of *metanoia* is this: “Make a change in your consciousness; reach beyond your usual mind; open up your heart, your self, to a higher reality. Your way of life has covered up the glory, the ‘image and likeness of God’, your birthright, your link with your true self. That was your real self, your link with God, with others, with nature, but you have cut yourselves off from it!”

Jesus *helps* us to obtain the divine grace for such a transformation-of-heart, for making straight the path of the Lord. *That was precisely his mission!* That’s why, for example when Paul prayed with joy for the Philippians that he loved, the best he wished for them, as he said ¹⁴ was that they would have purity of heart, and that they would be filled with the fruit of righteousness, the fruits of closeness to God that comes through Jesus Christ, to the glory of God.

Here is an Ancient Byzantine Prayer

Serene light shining in the ground of my being,
Draw me to yourself,
Draw me past the snares of the senses,
Out of the mazes of the mind,
Free me from symbols and words
That I may discover the Signified,
The Word unspoken,
In the darkness that veils the ground of my being.

CADvent2 Malti -- Metanoia: it-Tifsira Stupenda

Metanoia: it-Tifsira Stupenda

Ġwanni l-Battista,¹⁵ skond il-lingwa originali - il-Griek - tal-Vangelu uza l-kelma “metanoia”^{16 17}, meta kien qed isejjah is-semmiegħa tiegħu għall-indiema, sabiex “iwittu t-triq tal-

¹⁴ - Phil 1:4-6, 8-11

¹⁵ - Luke 3:1-6

¹⁶ - Metanoia (wikipedia) From the Greek μετάνοια—compounded from the preposition μετά (after, with) and the verb νοέω (to perceive, to think, the result of perceiving or observing)—metanoia means "a change of mind". In Christianity, the term refers to spiritual conversion. The word appears often in the Gospels. It is usually translated into English as "repent":

And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

Mulej” u jiddritaw il-mogħdijiet tiegħu.” Ġesù aktar tard kien juża’ l-istess kelma “metanoia” li s-soltu tiġi maqluba għall-Malti bħala “indiema” jew għall-Ingliż bħala “repent”. Izda xi haġa kruċjali tintilef meta dil-kelma tinqaleb għall-Malti b’dan il-mod!

“Noia” tiġi minn għerq Grieg li jfisser il-moħħ, il-menti. “Meta-” għanda dawn it-tifsiriet: wara, biddel, aktar għoli, u lil hinn¹⁸.

Meta-noia allura jidher li tfisser “Ġib *bidla* fil-menti tiegħek; tlahhaq *lil hinn* mil-menti tiegħek tas-soltu; infetaħ għal realtà aktar għolja, infetaħ għal menti usa’ li jigbor fih ukoll il-menti tiegħek tas-soltu. Dan kollu kruċjali, iżda ma nindunawx bih meta nisimgħu biss (bil-Malti) il-kelma “indiema” flok il-kelma oriġinali (bil-Grieg) *metanoia*.

καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ: μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. (Mark 1:15)

Theology

In Theology, metanoia is used to refer to the change of mind which is brought about in repentance. Repentance is necessary and valuable because it brings about change of mind or metanoia. This change of mind will result in the altered persona deprecating sin, though replicating good will, benevolence, and integration of self in relation to Universal harmony or deity. The two terms (repentance and metanoia) are often used interchangeably.

However, the prefix "meta-" carries with it other variants that are consistent with the Eastern Greek philosophical mindset, and perhaps is at odds with Western views. "Meta-" is additionally used to imply "beyond" and "outside of." E.g., metamorphosis as a beyond-change; and, metaphysics as outside the limits of physics. "Meta" also means "next to" or "after" as in metaphysics, where the books we call metaphysics were placed next to or after the books on physics.

The Greek term for repentance, metanoia, denotes a change of mind, a reorientation, a fundamental transformation of outlook, of an individual's vision of the world and of her/himself, and a new way of loving others and the Universe. In the words of a second-century text, The Shepherd of Hermas, it implies "great understanding," discernment. It involves, that is, not mere regret of past evil but a recognition by a person of a darkened vision of her/his own condition, in which sin, by separating her/him from Deity, has reduced her/him to a divided, auto-nomous existence, depriving her/him of both her/his natural glory and freedom. "Repentance," says Basil the Great, "is salvation, but lack of understanding is the death of repentance." Repentance thereby acquires a different dimension to mere dwelling on human sinfulness, and becomes the realization of human insufficiency and limitation. Repentance then should not be accompanied by a paroxysm of guilt but by an awareness of one's estrangement from Deity and one's neighbor. [2]

¹⁷ - In Biblical Hebrew, the idea of repentance is represented by two verbs: שׁוּב shuv (to return) and נִחַם nicham (to feel sorrow). In the New Testament, the word translated as 'repentance' is the Greek word μετάνοια (metanoia), "after/behind one's mind", which is a compound word of the preposition 'meta' (after, with), and the verb 'noeo' (to perceive, to think, the result of perceiving or observing). In this compound word the preposition combines the two meanings of time and change, which may be denoted by 'after' and 'different'; so that the whole compound means: 'to think differently after'. Metanoia is therefore primarily an after-thought, different from the former thought; a change of mind accompanied by regret and change of conduct, "change of mind and heart", or, "change of consciousness". A description of repentance in the New Testament can be found in the parable of the prodigal son found in the Gospel of Luke (15 beginning at verse 11). Source: <http://en.wikipedia.org/wiki/Repentance>

¹⁸ - meta- Look up meta- at Dictionary.com

prefix meaning 1. "after, behind," 2. "changed, altered," 3. "higher, beyond," from Gk. meta (prep.) "in the midst of, among, with, after," from PIE *me- "in the middle" (cf. Goth. miþ, O.E. mið "with, together with, among," see mid). Notion of "changing places with" probably led to senses "change of place, order, or nature," which was the principal meaning of the Gk. word when used as a prefix. Third sense, "higher, beyond," is due to misinterpretation of metaphysics (q.v.) as "transcending physical science." Source: Online etymology Dictionary at <http://www.etymonline.com/index.php>

Min kien qrib ta' Ġesù fil-Palestina, u kull min sinċerament ifittex lil Alla minn dak iż-żmien s'issa, x'aktarx ikun jaf li l-aktar parti ġenwina tiegħu innifsu hija preżenza qaddisa għall-aħħar: ix-xbiegħa u x-xebħ ta' Alla¹⁹ li hu bħal kull bniedem, mibni minnha.

Iżda Gwanni l-Battista u Ġesù kienu qed juru lis-semmiegħa tagħhom li qalbhom u l-menti tagħhom kienu twebbsu bħal fossili. Il-menti tas-soltu tagħhom kien wasal biex inqata' minn dik il-glorja tax-“xbiegħa u xebħ” ta' Alla fihom infushom. Kienu aljenati minn dak li huwa *il-qofol jew l-essenza tagħhom bħala bnedmin*. Ma tantx trid hsieb wisq biex tasal u tinduna li aħna l-bnedmin tal-lum għad għandna l-istess problema. Il-*messagg* ta' Ġwanni u Ġesù għadu jgħodd fuq li jgħodd għalina llum. Is-soċjetà moderna u l-ambjent naturali it-tnejn jixhdu għall-effetti ta' din l-aljenazzjoni.

Il-messagg tagħhom huwa dan: “Aghmel *bidla* fil-menti tiegħek; tlaħhaq *lilhinn* mill-menti tas-soltu tiegħek: iftaħ qalbek, iftaħ il-jien tiegħek tas-soltu, infetaħ lejn realtà aktar għolja. Ghix b'mod li tinkixef il-glorja li hija x-xbiegħa u x-xebħ t'Alla, wirtek, il-jien ġenwin tiegħek. Dan il-jien ġenwin tiegħek huwa r-rabta tiegħek m'Alla, ma' għajrek, u man-natura, iżda inti inqtajt minnu!”

Ġesù jgħinna sabiex nircievu l-Ispirtu Qaddis ha' ngħixu bidla tal-qalb bħal din, sabiex inwittu fina u fostna t-triq tal-Mulej. Sewwasew dik kienet l-missjoni tiegħu! Kien għalhekk, per eżempju, illi meta Pawlu kiteb u talab bil-ferħ u mhabba lill-Filippin, l-aħjar li seta jitolb għalihom, kien²⁰, li jkollhom is-sliem u li jintlew bil-frott li jigi permezz ta' Kristu Ġesù, għall-glorja t'Alla.

Talba Antika Bizantina

O Dawl ta' serenità li jiddi fis-sisien ta' dak li jien
Hudni fik,
Wassalni lilhinn min-nases tas-sensi
U l-barra mit-toroq imħabbla tal-moħħ,
Eħlisni mis-simboli u mill-kliem
Halli nkun nista' niskopri dak li l-kliem jipprovaw juru,
Il-Verb mhux mitkellem
Fid-dlam li jaħbi s-sisien ta' dak li jien.

Metanoia: it-Tifsira Stupenda - L-aħħar Verżjoni (mingħajr noti)

Ġwanni l-Battista, skond il-lingwa originali - il-Griek - tal-Vangelu uża l-kelma “metanoia”, meta kien qed isejjah is-semmiegħa tiegħu għall-indiema, sabiex “iwittu t-triq tal-Mulej” u jiddrittaw il-moġħdijiet tiegħu.” Ġesù aktar tard kien juża' l-istess kelma “metanoia” li s-

¹⁹ - Genesis 1:26-27: “Then God said, ‘Let us make man in our image, after our likeness’...God created man in his image; in the divine image he created him; male and female he created them.

²⁰ - Phil 1:4-6, 8-11

soltu tiġi maqluba għall-Malti bhala “indiema” jew għall-Ingliż bhala “repent”. Izda xi haġa kruċjali tintilef meta tinqaleb għall-Malti hekk!

“Noia” tiġi minn gherq li jfisser il-moħħ, il-menti. “Meta-” għanda dawn it-tifsiriet: wara, biddel, aktar għoli, u lil hinn.

Meta-noia allura jidher li tfisser “Ġib *bidla* fil-menti tiegħek; tlahhaq *lil hinn* mil-menti tiegħek tas-soltu; infetaħ għal realtà aktar għolja, infetaħ għal menti usa’ li jigbor fih ukoll il-menti tiegħek tas-soltu. Dan kollu kruċjali, izda ma nindunawx bih meta nisimgħu biss il-(bil-Malti) kelma *indiema* flok il-kelma oriġinali (bil-Grieg) *metanoia*.

Uħud, irġiel u nisa, kienu qrib ta’ Ġesù fil-Palestina. U minn dak iż-żmien s’issa min jaf kemm hemm min sinċerament ifittex lil Alla. Hafna minn dawn x’aktarx ikunu jafu li l-aktar parti ġenwina tagħhom infushom hija preżenza qaddisa għall-aħħar: ix-xbiegħa u x-xebħ ta’ Alla li kull bniedem mibni fiha u biha.

Izda Gwanni l-Battista u Ġesù kienu qed juru lis-semmiegħa tagħhom li qalbhom u l-menti tagħhom kienu twebbsu... bħal fossili. Il-menti tas-soltu tagħhom kien wasal biex inqata’ minn dik il-glorja tax-“xbiegħa u xebħ” ta’ Alla fihom infushom. Kienu aljenati minn dak li huwa *il-qofol jew l-essenza tagħhom bhala bnedmin*. Ma tantx trid hsieb wisq biex tasal u tinduna li aħna l-bnedmin tal-lum għad għandna l-istess problema. Il-*messagġ* ta’ Gwanni u Ġesù għadu jgħodd fuq li jgħodd għalina llum. Is-soċjetà moderna u l-ambjent naturali it-tnejn jixhdu għall-effetti ta’ din l-aljenazzjoni.

Il-messagġ tagħhom huwa dan: “Aghmel *bidla* fil-menti tiegħek; tlahhaq *lil hinn* mill-menti tas-soltu tiegħek: iftaħ qalbek, iftaħ il-jien tiegħek tas-soltu, infetaħ lejn realtà aktar għolja. Ghix b’mod li tinkixef il-glorja li hija x-xbiegħa u x-xebħ t’Alla, wirtek, il-jien ġenwin tiegħek. Dan il-jien ġenwin tiegħek huwa r-rabta tiegħek m’Alla, ma’ għajrek, u man-natura, izda inti inqtajt minnha!”

Ġesù jgħinna sabiex nirċievu l-Ispirtu Qaddis ha’ ngħixu bidla tal-qalb bħal din, sabiex inwittu fina u fostna t-triq tal-Mulej. Sewwasew dik kienet l-missjoni tiegħu! Kien għalhekk, per eżempju, illi meta Pawlu kiteb u talab bil-ferħ u mħabba f’qalbu lill-Filippin, l-aħjar li seta jitlob għalihom, kien, li jkollhom is-sliem u li jintlew bil-frott li jiġi permezz ta’ Kristu Ġesù, għall-glorja t’Alla.

CAdvent Sunday 3 2009

Cadvent3 English -- Baptism with Spirit and fire

Baptism with Spirit and fire

In order to “lose our life in order to save it” (Matt 10:39) we need to go through a radical transformation of our heart, letting go of our ordinary self. This metanoia transformation can be done only with the help of God. *Baptism with the Holy Spirit* in the New Testament seems to mean receiving a pouring of the Holy Spirit of God into my heart.

Am I willing? Am I resisting? Am I open enough? But even if I am willing and open to this, there will probably still be in my unconscious and subconscious life some obstacles to the clear flow of the Holy Spirit. So, in the phrase *Baptism with the Holy Spirit and fire* (Luke 3:16, Matthew 3:11), the fire is a fire of purification – it seems to mean a burning away of any rubbish that stands in the way: such as aggressiveness, anxiety, insecurity, lack of trust in the Lord. When we are being “baptised in the Holy Spirit and fire”, the fire is *divine help* in removing obstacles to the total transformation of our heart and mind.

The poor people in the new Christian community at Philippi, in Macedonia (now in Greece) were among St Paul’s favourite people. In his letter to them from Rome (Phil 4:4-7) at around the year 62 AD, Paul asks the Philippians to rejoice, to be gentle, to remove anxiety, and to pray to the Lord and give him thanks. And, he tells them, the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.”

In our times of today, as in much earlier times in the Church, the Holy Spirit is now again inspiring hundreds of thousands of lay persons, alone and in groups, to practise *contemplatio*, the prayer of resting in God in a manner “transcends all understanding”, that is, without using thoughts, pictures, or emotions.

Two popular forms of this in Christianity today are Centering Prayer as promoted by Contemplative Outreach; and Maranatha Meditation as promoted by the World Community for Christian Meditation. See <http://www.antidemalta.com/Spirituality/HowToPray.htm> and www.EasterSpirit.com for more links and details.

This practice directly invites the Holy Spirit, and the Spirit’s invisible fire of purification. In ourselves and in the human race, the result of the Baptism of the Holy Spirit and fire will ultimately be the realisation that, as St Augustine declared, in reality there is only one Christ loving himself.

Cadvent3 MALTI -- Magħmudija bl-Ispirtu u n-Nar

Magħmudija bl-Ispirtu u n-Nar

“Min jitlef lil ħajtu minħabba fija jsibha” (Matt 10:39) Sabiex nagħmlu dan jehtieg li ngħaddu minn tibdila f’qalbna sa mill-għeruq, trasformazzjoni radicali. Jehtieg li inċedu il-“jien” tas-soltu. Din il-bidla, jew *metanoia*, tista’ ssir biss bl-għajjnuna t’Alla. Il-*Magħmudija bl-Ispirtu s-Santu* fit-Testment il-Ġdid donnha tfisser okkazjoni speċjali fejn nilqa’ l-Ispirtu s-Santu t’Alla ġewwa qalbi.

Irridu dan? Qed nirrezisti? Qalbi miftuħa biżżejjed? Izda anke jekk jiena irridu dan u miftuħ għalih, x’aktarx ikun għad hemm fl-inkonxju u s-subkonxju tiegħi, xi ostakli jew xkiel emozzjonali moħbi li ma jhallix l-Ispirtu jgħaddi sew minn go’ qalbi. Allura, fil-frazi *Magħmudija bl-Ispirtu s-Santu u n-nar* (Luqa 3:16, Matt 3:11) in-nar huwa nar li jsaffi, nar li jgib fix-xejn l-imbarazz emozzjonali moħbi, forsi jkun ġej minn bżonnijiet emozzjonali li ma nqdewx sew waqt it-tfulija. Bħall-ġibda għall-ġlied, l-inkwiet, l-insigurtà, jew meta ma nafdx biżżejjed f’Alla. Dawn ikunu ostakli. Meta nkunu qed “*nitgħammdu fl-Ispirtu s-Santu u n-nar*”, in-nar huwa għajjnuna divina sabiex jitneħħa xkiel bħal dan sabiex tkun tista’ s-sir il-bidla totali f’qalbna u moħħna.

In-nies f’qar tal-komunità nisranija ġewwa Filippi, fil-Maċedonja (illum fil-Greċja) kienu fost il-favoriti ta’ San Pawl. Fl-ittra li baġtilhom minn Ruma fis-sena 62 (Fil 4:4-7), Pawlu jhegġeg lil-Filippin sabiex jifirħu, sabiex ikunu ġentili, sabiex ineħħu l-anzjetà, u sabiex jitolbu lill-Mulej u jizzuh ħajr. U, jgħidilhom,

[Fil:4:7] U s-sliem ta’ Alla, sliem li jgħaddi kull ma l-moħħ jista’ jifhem, iżommikom qalbkom u moħħkom sħaħ fi Kristu Ġesù.

Illum, bħal fi zminijiet ħafn’aktar bikrija tal-Knisja, l-Ispirtu s-Santu qed jerga’ jispira mijiet ta’ eluf ta’ lajċi, individwalment jew fi gruppi, biex jipprattikaw il-*contemplatio*, it-talba fejn inti tistrieħ f’Alla b’mod li li “jgħaddi lil hinn minn kull ma l-moħħ jista’ jifhem”, jiġifieri mingħajr l-użu ta’ ħsibijiet, stampi jew emozzjonijiet.

Hemm zewġ forom popolari ta’ dan fil-Knisja illum: dawn huma (1) is-Centering Prayer jew Talba tal-Kunsens, ippopolarizzata minn Contemplative Outreach tat-Trappist Fr Thomas Keating; u (2) Maranatha Meditation, ippopolarizzata mill-World Community for Christian meditation. Ara <http://www.antidemalta.com/Spirituality/HowToPray.htm> u www.EasterSpirit.com għal *links* u dettalji oħra.

Din il-prattika hija stedina diretta għall-Ispirtu s-Santu, u għan-nar tiegħu moħbi li jsaffi. Fina bħala individwi u wholl fil-gens kollu kemm hu tal-bniedem, il-frott aħħari tal-*Magħmudija tal-Ispirtu s-Santu u n-nar* flaħħarnett tkun li (kif qal Santu Wistin) jkun hemm biss Kristu wiehed, li jkun qed iħobb lill-nifsu.

CAdivent Sunday 4 2009

CAdivent4 English -- "Blessed the child you shall bear"

"Blessed be the child that you shall bear"

In the eternal Now, before time began, God wants to be known. He causes the world to come into being, equipped with a process whereby that world, and the people in it, would become more spiritual and give birth to God himself. This cosmic incarnation was rooted in eternity, beyond time and history.

"Through him all things were made" (John 1:3). God made humanity, as the book of Genesis says, by breathing *his own spirit* into the stuff of the world. In a profound sense this means that the Creator himself giving birth, a truly tremendous event. And God looked at humanity "and saw that it was good."

So, eventually, Mary gave birth to Jesus, a second truly tremendous event. Blessed is the child that you shall bear."

This first Christmas happened so that Jesus could later himself give birth (through his own person, life and death) to a new and fuller divine presence in the world, the kingdom of God in us, among us and in the world. This was the third truly tremendous birth event.

Jesus himself seems to use this metaphor of giving birth in connection with his own mission. When Jesus gave birth, through his life and death, it was a complicated and painful birth, and his friends then and now share the pain. Just before his arrest and execution, he tells them (John 16:20-22):

"... you will have pain, but your pain will turn into joy. ... When a woman is in labour, she has pain, because her hour has come. ... but I will see you again, and your hearts will rejoice, and no one will take your joy from you."

Finally there is another birth, a fourth marvellous birth, that is on the way, and for this birth God is waiting, and the universe is groaning with the pains of childbirth. This is the birth where each one of us permits Christ to be born in our heart and shine forth from us to others in our silence, in our smiles, and in our loving action for the transformation of the world. How ready am I for this pregnancy? How soon will the birth take place? My childbirth is the reason why I exist, but it is also the reason why the world exists.

CAdivent4 Malti -- "Mbierek il-frott tal-ġuf tiegħek!"

"Mbierek il-frott tal-ġuf tiegħek!"

Fl-eternità u issa, lil hinn miż-żmien, Alla jrid jingħaraf. Jagħmel li sseħħ id-dinja u jagħtiha kurrent, proċess, li bih id-dinja, u l-bnedmin ta' ġo' fiha, jsiru aktar spiritwali u jaslu biex jwelledu lil Anna nnifsu

"Bih ġie magħmul kull ma ġie magħmul." (Ġwanni 1:3) Alla jagħmel il-bniedem, kif jgħid il-ktieb tal-Ġenesi, billi jonfoħ l-ispiritu tiegħu stess fil-materjal tad-dinja. F'sens profond,

dan ifisser li il-Hallieq innifsu li qiegħed iwelled. Dan it-twelid huwa okkazjoni speċjali, tremenda. U Alla hares lejn il-holqien u l-bniedem, u “ra li kien tajjeb”. Allura, wara ħafna żmien, Marija welledet lil Ġesù, u dan it-tieni twelid huwa okkazjoni speċjali, tremenda. “Imbierek it-tarbija li sejra twelled”

Dan l-ewwel Milied sar sabiex Ġesù aktar tard seta huwa stess iwelled. Permezz tal-persuna tiegħu stess, u ta’ ħajtu u mewtu, welled preżenza divina fid-dinja, preżenza aktar ġdida u sħiħa, ir-Renju t’Alla fina, fostna, u fid-dinja. Dan allura kien it-tielet twelid tremend.

Ġesù innifsu donnu jużaha din it-tixbiha tat-twelid biex jispjega l-missjoni tiegħu. Meta Ġesù welled, permezz ta’ ħajtu u mewtu, dan kien twelid ikkomplikat u bl-uġiġħ. U ħbiebu dak iż-żmien u wkoll issa jaqsmu miegħu f’it mill-uġiġħ. F’it qabel ma kienu se’ jarrestawh u joqtluh, lil sħabu jgħdilhom: (Ġw 16:20-22):

“għad iggarrbu n-niket, imma n-niket tagħkom għad jitbiddel fhena. ... Il- mara, meta tkun se tiled thossha mdejja, għax tkun waslet is-siegħa tagħha; iżda meta tkun twieldet it-tarbija, ma tiftakarx iżjed fl-uġiġħ,... Hekk intom, issa thossukom imdejja; imma għad nerga' narakom u qalbkom tifraħ, u l-ferħ tagħkom hadd ma jehodhulkom.”

Fl-aharnett hemm twelid ieħor, ir-raba’ twelid meraviljuż, li wasal żmien. U għal dan it-twelid Alla qed jistenna, u l-univers qed jingħi bl-uġiġħ tat-tqala. Dan huwa t-twelid fejn kull wieħed minna jippermetti lil Kristu jitwieled f’qalbna, u jiddi minn go’ fina għal go’ haddieħor – fil-ħemda tagħna, fit-tbissima tagħna, u fil-ħidma ta’ mħabba lejn bidla fid-dinja. Kemm jien lest għaliha din it-tqala? It-twelid, għal meta hu? Li iwelled jien huwa mhux biss ir-raġuni għax neżisti iżda dan huwa wkoll ir-raġuni għax id-dinja stess teżisti.
